

Vol. XXXVII FEBRUARY, 1942 No. 6

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Freemasonry and Public Discussions

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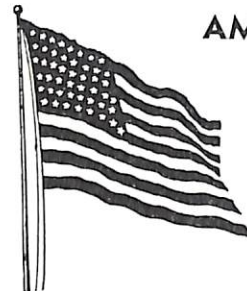
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A sonnet of World War II has been ranked by poet Archibald MacLeish, librarian of Congress, with Rupert Brooke's "The Soldier" and John McCrae's "In Flanders Fields" of the first World War.

The author was John Gillespie Magee, Jr., 19-year-old American flier killed last December 11th in action with the Royal Canadian Air Force. He was the son of the Rev. and Mrs. John G. Magee of Washington, D. C.

The text follows:

High Flight

Oh, I have slipped the surly bonds of earth,
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along and flung
My eager craft through footless halls of air.
Up, up the long delirious, burning blue
I've topped the wind-swept heights with easy grace,
Where never lark, or even eagle, flew;
And, while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand, and touched the face of God.



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CHANGE How changed the times!

No longer the young man confident in his youth goes bravely forth to the call of his country, gaily seeking adventure even at the cannon's mouth; no more the glamour and glitter! remain but the grim and stern realities precluding much of the purely personal. War has lost any allure of romance it may have once possessed—replaced by something sinister in shape and scope, metal against superior metal, with the superior metal and mechanism winning.

It is difficult to rhapsodize over a ten-ton tank. Efficient though the monster may be, its death-dealing effectiveness depends upon the reliability of cogs and gears, and shell-piercing projectiles more than anything else.

True, men must drive the machine, but those most competent are the mechanically minded rather than the idealistically patriotic.

So comes into play forces which have been growing steadily through the years—and with it the melancholy assurance of a mechanized age of destruction.

Could all this energy and skill and ingenuity be employed in devises for human betterment, providing means for the greater enjoyment of harmonious living, affording increased leisure for consideration of further human advancement, then indeed might the world profit. That will be part of the problem "after the war."

Until such time as the scales fall from men's eyes and the utter futility of any arbitrament by force be disclosed no measurable advance can truly be made in social improvement.

Perhaps this present strife when it ends will bring that realization. Let us hope so. Meantime as necessity compels, we must fabricate the tools to destroy the destroyers of human liberty, and with grim determination never drop them nor falter by the way until a new world into which reason and rectitude and right shall emerge and its enemies be driven underground.

PROSPECT During the forthcoming year it may be expected that changes more important than any in the world's history will take place.

Coming events cast their shadows before; and all omens indicate a surge forward of heretofore thwarted forces determined to destroy the evil things which have impeded progress.

The past two years save only a few months just past have been Germany's. Tremendous striking power has brought her great military success, in captured capitals and destroyed humanity. With the rest of the world desiring peace the savage impact of a mighty force of armed men, superbly organized and equipped, accom-

plished tremendous and dire results.

But force alone cannot conquer, and now in 1942 the tide turns and we shall see the shattering of a system dedicated to war as a solution of all its problems. It has to be. No matter how hard the road, "how charged with punishment the scroll," Right must inevitably triumph over wrong.

That the German nation has been wrong there can be little doubt. Methods pursued by its leaders have been unutterably cruel. Innocent lives by thousands have been sacrificed to the god of war. The soul-searing experiences of the lonely days of 1940 can only be redeemed by the complete destruction of the mighty military machine which brought them to pass.

Individual interests in these momentous days are all embraced in the larger strategy. Whatever we may have once thought, we now know it will be only by unified effort that ultimate victory will be won.

Auguries are fair. The tide has turned. 1942 will see the full sweep of that slow-moving but irresistible force of men and nations determined to live their lives in freedom—exercising their will in forms of equity and justice.

Problems after the war will be appalling, but with the realization of victory a way will be found to reconcile human differences. The lessons so bitterly learned, at so tremendous a sacrifice, will serve to point the way to the goal of Freemasonry: the brotherhood of man under the Fatherhood of God.

To this end may all Masons exert their every effort. Prayerfully but confident, with faith in a beneficent Creator whose hand controls all human destiny.

Vale 1941. Hail 1942!

STIMULUS A glance at the membership of the Masonic fraternity discloses a cross section of the male population in which the elements are so compounded as to make it representative of the best in the land.

From president to others in lesser positions of responsibility along down the line much sturdy American manhood is discernible. The army and navy contain many Freemasons—chief of staff, generals, admirals, non-coms, warrant officers and privates all doing their bit in the important job of keeping America free from soul-destroying doctrines which seek to usurp and dominate the government here set up—largely by Masons—and maintain the American way of life which is so precious.

Good and bad are contained within the Craft. Go where you will and search as you like there you will find, in high position and low, men of the Craft performing their daily tasks cheerfully, willingly, ungrudgingly and better because of their Masonic affiliation.

Lessons learned at the altar of Freemasonry are ineradicable. The impress upon the hearts and minds of men who sought there Masonic Light is profound, and good. Now and then, it is true, a Judas appears

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

but in the great mass these are comparatively rare. There is much to be proud of, not only in the great heritage of the Craft, but in its present day-by-day never-ceasing benefactions and contributions to the good of society. Not with blatant sound of trumpet or brazen broadcast, but quietly, unostentatiously, withal efficiently and effectively the work goes on and charity is meted out in large measure to the less fortunate.

In exciting days like those in which we live these matters are apt to be overlooked. Yet it is well now and then to recall them, so that others may be impressed or inspired to go and do likewise, and as well to remind ourselves that as Craftsmen we are embarked upon a noble enterprise and stand as a bulwark against false philosophies which seek to destroy us.

PLACE In the search for Light, there are many variants; two perhaps best descriptive of present conditions being "enthusiastic cooperation" and "dignified acquiescence"—the first earnestly and diligently searching, not to be stopped or impeded by incident, trivial or great; the second, more common, somewhat reactionary in taint, complacent and acquiescent with things as they are or have been, confident in a proud past, oblivious of a world in which changes of vital concern are a daily and frequently violent occurrence, determined to live by the book—with whole pages being torn out continually.

Which will you have?

No intelligent reader of the day's doings comparing them with even the comparatively recent past but will admit that profound changes are transpiring, revolutionary in character and affecting the lives of all, without exception.

The world today faces a reversion to medievalism and the darkness before understanding of natural processes and inherent human problems under a Divine aegis came to the fore with the survival of that progress toward Light comprehended in a universal fraternity of men a vital issue.

The struggle thus far has been long and arduous; an attempt to record all the steps upward an impossibility. Sufficient, however, is the knowledge that the lot of the average human is incomparably easier now than it was formerly, made so by progress in scientific research and education, and a growing knowledge of fundamental factors controlling human destiny on this planet.

Forces of great virility, unwilling to grant equality to the submerged (?) masses, have wickedly sought to divert to themselves an unfair share of the earth's wealth and perquisites. By a specious philosophy which would make slaves of the less fortunate, the possessors of power have made and are making strong attempts to dominate the world, to maintain their own false prerogatives of place and power. The other, and greater part of the human race is, under the so-called democratic aegis, determinedly seeking to maintain the Light which has guided them thus far to the better day. The impact is terrific.

Mistakes innumerable have been made. Full advantage has been taken of these mistakes by the power perverts, and the sophistry of their arguments are sufficiently alluring and plausible to beguile many and confuse the issue.

Gradually, but surely and inevitably, the light of pure reason must prevail; the belief of humanity and all religion in a just God precludes acceptance of any other argument. Only the partial blindness of men and the temporary obsession of materialists has prevented full acceptance of the plan.

It is futile at this time to even remotely accept any theory of defeatism. The fight must go forward in full flood. If the "dignifiedly acquiescent" in wilful blindness choose to remain static they must and inevitably will be thrust aside—to their own discomfort—by the irresistible impulse of the "enthusiastically cooperative" in their search for Light and Truth. This phase is the only one which any reasonable man imbued with Masonic principles can conceivably contemplate and be true to himself.

DOGMA? Platitudes in endless procession pour from the mouths of the impractical. Trained to a system of dogmatic romanticism the reiteration of outworn shibboleths, appropriate perhaps to unthinking occupants of pews whose solace has been the measured emphasis of a minister of more or less gifted mind or mien in whom all too often the air of innocuous piety predominates, the point of wholly revolutionary incidents throughout the world has been lamentably missed.

Ensconced in comfortable pastorates, some ministers of the gospel, recognizing that people seek in a religion the solace of comfortable inertia, without disturbing consequences, or too often railing at the same attitude and getting nowhere, find it to their advantage to play down the sinister side of things: like suffering in the slums, the hypocrisy of present day pharisaism and other unpleasant matters, handing out instead bromides which are but temporary palliatives—far removed from real remedies.

This spirit of complacency has in different periods produced situations which have been completely disconcerting, designed apparently by their nature to imperatively compel change, jolting the conscience of men and bringing them to the realization that nothing can remain static, but that change in all things is of the essence of life on this planet.

Such a rude shattering of earlier ideals is now in process. The same hypocrisy of self-styled reformers, predicated on assurances more comforting than real, must inevitably give place to consideration of events realistically—in their practical application to human needs, rather than any pre-thought-out formula based on impractical and unworkable idealism.

That the efforts of preachers and doctrinaires are often sincere does not alter facts. There are, it is true, many good points to many men's efforts in behalf of humanity. The fault lies in their inapplicability to a greatly changed world, in the light of new discoveries exploding fallacies of yesterday.

Like the principle so long taught of everlasting damnation and the narrow pragmatism of puritanical forbears, these things die hard.

Universality in belief and doctrine is undoubtedly a long way off, yet it behooves clergymen and others charged with the spiritual welfare of the community to seek more Light on matters pertaining to their profession and not view as heretical those who with pre-

science exceeding ordinary, envision a broader prospect based upon the radical advance of truth and science allied to a true and workable religion.

SUCCESS? Reasons for success have been variously classified. One popular prescription is "one half perspiration and one-half inspiration." The formula is sound enough but the quantities disproportionate. Better nine-tenths of the latter and one-tenth of the former for, given inspiration, completion of the actual job automatically follows.

Commonplace things are taken for granted. Many things considered commonplace today, however, were far from that in their beginnings. Steam, electricity, radio, a hundred commonplaces are the fruit of inspiration. To avoid being commonplace eyes must be set on distant goals. Progress stops when any dead level of mediocrity induced by static thought governs. Always must there be a compelling cause or driving urge if advances are to be made.

The common enemy to progress is inertia. Fruits of other men's efforts and inspiration too often drop into the laps of unappreciative people who, not realizing their good fortune, seek only to maintain a condition of *laissez faire*.

Laissez faire is today a great bugbear, hanging over the future like a pall. Before any substantial advance can be made possible, economically or socially, much may be done to overcome it. Inherited prejudice, pride and inherent static thinking will have to be scrapped.

It won't be easy. Inherited wealth, accumulations of capital piled up by the labor of thousands of men's hands and heads, will have to be diverted out of the backwash and quiet pools in which they placidly rest into a live stream, where white waters surge past to add power for still further advance.

Inevitably all things must change. Old reactionary habits are no exception. Comfortable complacency with things as they are, or have been, no longer suffice in a restlessly moving, changing world.

Much thought is being given to things "after the war." The crucible today boils restlessly with a variety of elements, vile and fine. Cooling blasts of life-giving oxygen in liberal thought will be needed to purify the mass, so that when poured into the molds of the future a more nearly perfect finished product will result.

Here is a challenge the like of which has never been. Freemasonry, inherently sound in its essentials, contains much which can help to shape the future pattern of men's lives. Not by negative complacency, however, will this be done; only by the hard lessons learned from present events can it hope to add its contribution to brotherhood—that goal to which it is dedicated.

OBJECTIVES Freemasons are not different from other men. That is to say they are blessed, or cursed, with the same elemental impulses of all men everywhere. Yet the very fact of their being members of the fraternity sets them a bit apart from others, for from the time when, because of "a favorable opinion conceived of the fraternity" they made application for membership, sought and learned its system of esoteric instruction and inspiration, they demonstrated them-

selves different to the ordinary run of the mill, and inevitably, being intelligent men, their minds absorbed something of the essence of a great ideal, symbolically expressive and inherently uplifting.

So one might say, paradoxically, that while not different from others they yet are. It is inconceivable to the understanding mind that any person submitting himself to the Rites and Rituals of the degrees is not changed thereby in some degree—and for the better.

It is quite natural for men of intelligence to seek ways and means to establish their relationship to the Divine plan, to know themselves and their destiny a little better. There are many theories as to the place of humans in the Great Plan. Among all the multitudes of living creatures on earth only man has been given the faculty of raising himself above the level of the beasts. The possession of a soul proclaims him different from other animate things. His intelligence inevitably leads him in varying degree to wonder, and, wondering, to search for light in a world of infinite mystery.

Out of the myths of antiquity has arisen a progressive degree of understanding. Things not clear once now are illumined by new inspiration founded upon new knowledge. Freemasonry is one of many instrumentalities devised for the acquirement of knowledge. Its logical program of search for Light is based upon such understanding as experience has proven worthwhile. Its judgments are not infallible, yet out of a vast expenditure of effort and intellectual enterprise which it has devoted to the search has come reasonably accurate and certainly inspiring understanding of Divine purpose.

Fundamentally the concept of a Supreme Architect agrees with enlightened thought-everywhere. Intelligent men quickly learn that their acts and consciences are controlled by reason. To the degree then, within human limitations, to which men as Freemasons permit knowledge gained in the Lodge to control their acts weight is thrown into the scales for good—and all good Masons are doing their part in making the world a better place in which to live—to the glory of TGAOTU.

WHITHER? To what end are the nations aiming? A question at present unanswerable; for in a vortex it is impossible to discover what under present processes will result when the elements have resolved themselves, without specific knowledge of the purifying factors which enable them to coalesce or disintegrate.

Fundamentally in the present struggle for supremacy two factors stand out. Democracy and dictatorship. The first seeking to assure freedom of thought and act under the law of free man. The second to control by dictate the acts of all by the few.

History records many instances of the methods used. In the former by kings, princes and potentates of a variety of complexions—and their respective failures; these failures largely if not wholly the result of abuse of power, and oppression and exploitation of the weak to a point where human nature rebelled and new means were sought to assure not merely a modicum of happiness but a means of survival.

From the early experiments emerged democracies, wherein nations sought to govern themselves, devising laws and agencies to protect the weak, control the strong, and assure justice equally to all.

France is a notable example of political change brought down to date. Originally emerging through a process of evolution to a state governed by a king, a corrupt court and many attending satellites prostituted their powers, bringing about a condition of virtual serfdom through cruel and inhuman oppression of the great masses of the people. The French revolution changed all this, and in the change almost equally cruel methods were exercised in applying the cure to the disease.

In earlier days French art and science flourished under the patronage of royalty. Many splendid monuments remain to attest this fact, but they were monuments bought at terrible cost. After the Revolution an almost equal tyranny arose and ruled, the spirit of unrestrained "freedom" ran rampant, and such progress as had been made was temporarily arrested until the full fruits of passion demanded a new order which was highly successful at first. The nation flourished. With success came a broadening of the base of "liberty, equality and fraternity" to a point where new abuses, due to inherent human weaknesses again through venality and political corruption resulted in cynicism and more abuse of power. In its new-found strength the nation became careless of its ideals and after a bitter war with a strong neighbor, and the so-called victory of 1918, there was a letdown in the practise of those principles which had promised to make the nation great again; Frenchmen became mentally and morally inert, indifferent, and finally unable to resist further aggression, so that in 1940 after a disastrous military debacle the nation lies prostrate, supine under the heel of an unscrupulous enemy possessed of superior military might.

The example of France is illustrative of results where the defense of dearly bought freedom, of government and conscience, is neglected.

On this side of the water in the Western Hemisphere the nations comprising it have experienced a variety of vicissitudes in their progress toward an ideal system. Standing at the apex of the American pyramid or rather should it be said the root base, this country progressed from the status of primeval wilderness, superabundantly endowed by a beneficent Creator with almost inexhaustible resources, through the courageous efforts of pioneers to establish themselves, the incidental thwarting of the foreign policy of a German-speaking King of England seeking to oppress with onerous taxation, subsequent victory, to the establishment, after some travail, of a representative form of government, wherein the individual is supposedly supreme and safe under the law.

That we have been extremely fortunate is unqualifiedly true. Removed from the vicissitudes of crowded Europe and its diversity of racial elements we have worked out our destiny and maintained, in the main, a sane concept of freedom by democratic processes.

There have been many and varied abuses along the way, but thus far we have proceeded in almost uninterrupted success, accumulating in the process the most stupendous aggregation of material wealth in history.

Inevitably it could not last forever. Advances in science and technological processes, discoveries undreamed of a century ago, have brought into being and common use a multitude of ways and means of encompassing physical comfort. Channels of communication, world-wide in scope, have brought the world into close contact, so that today no nation can successfully remain outside "the family": the interests of one are involved in the interests of all the others. Whether we like it or not we are a part of the whole economic and sociological fabric of the world—for good or ill.

It has been difficult for many of our citizens to realize this truth. Some, living far removed from the coasts of America have been so engrossed in their own affairs as to be indifferent to those outside their own immediate world. Others, and in these we include those on the Eastern seaboard whose contacts with foreign parts should give them broader vision, have withdrawn into a shell of pure nationalism which has made them content to be completely isolational in their attitude, apparently forgetting that the War of the Revolution was fought 150 years ago and that great advances have since been made in human relationships. For these latter and their inhibited views we can have little sympathy. Yet it is well to remember that their attitude is a distinct menace to the country's safety, for they are, many of them, deeply entrenched in inherited material privilege as well as politically powerful. They will not see their way of life altered if they can help it, by any device.

Just as sure as the sun rises, however, new conceptions arising from vastly altered conditions under which the world must live, will force these men to readapt their views to the change. The discovery will be disillusioning. Things will no longer be for them what they have been. If they are to share in any progress toward universal happiness their whole mental outlook must be altered.

Admirable were the sterling traits of their ancestors fighting for their rights in the early days of America, equally admirable would be their own enlistment in a greater cause now affecting every one living.



A Monthly Symposium

Should Masonic Lodges Afford an Open Forum for Discussion of National, State or Community Problems?

The Editors;

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

NO POLITICS WANTED

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Mass.

FROM time to time articles appear in the Masonic press bearing on matters of purely political or secular import, and the implication is mistakenly conveyed to the uninformed that Freemasonry is concerned with political and administrative policies of government: local, state, federal.



In so far as any precedent or law governing the Craft exists there is no foundation for that belief for not only is discussion in Lodge of such matters taboo, it is officially and specifically banned.

The logic of the Masonic law is plain. If Freemasonry were to become involved in discussions of

matters pertaining to public policy, consequent and inevitable animadvertent animus would quickly destroy it as a purely eleemosynary institution.

As individuals, Freemasons have complete control over their own acts. They can take part in any discussion or the consideration of any matter of public policy regardless of their Freemasonry. No restrictions are put upon their complete choice of opinion or expression. Today in a thousand ways members of the fraternity are doing just that. They will doubtless continue to do so. The foundations of our free institutions were largely laid by Masons. It is a proud heritage. Members of the Craft occupy highest executive and administrative office in the government as well as other sociological enterprises. Freemasonry doubtless influences their judgments. To make of the Lodge a forum for discussion of national, state or community problems, however, would be the part of suicide, for with their great diversity of mental outlook, alien interests of so many men springing from so many racial stocks, an incomplete knowledge even of the spiritual impulses of the Craft on the part of many would in our judgment result in an impossibly chaotic condition—the exact reverse of that harmony “which is the strength and support of all institutions, more especially this of ours.”

Hence we consider it not only unwise to permit even the thin edge of a wedge of comparatively innocuous argument to enter the portals of the Lodge, but decidedly dangerous.

And those knowing and loving the Craft best, seeing the inevitable implications of such a step, will use their every effort to suppress such a suggestion.

NOT A PROPER PROCEDURE

By WM. C. RAPP

Editor *Masonic Chronicler*, Chicago

CONSIDERATION of national, state and community problems is a paramount duty resting upon all citizens of our country, a duty that is too frequently neglected or avoided. In the American way of life these problems are largely solved by free discussion, and an open forum offers excellent opportunity for expression of views, exchange of opinion and acquirement of the knowledge and facts relating to the subject at hand that will enable a person to act intelligently. Equally important is the fact that such discussion will tend to dispel erroneous ideas and overcome unreasonable and unworthy prejudices. No one is exempt from civic duty and



responsibility, and it is apparent that it is highly desirable that members of the Masonic fraternity should acquire adequate information regarding the problems involved to enable them to discharge this duty to the best interest of all citizens.

However, our topic specifically inquires whether such discussions should be conducted at meetings of Masonic lodges. We think they should not. Traditionally, it is not within the province of Freemasonry to concern itself, as an institution, with national, state or community problems. It does not attempt to use its influence to decide matters on which men may have honest differences of opinion. Masons have ample opportunity to exercise their individual rights as citizens as they see fit. The fraternity has other things to do.

It may be averred that mere discussion of problems does not involve action, and therefore indulgence in an open forum at lodge meetings does not commit the institution in any manner, nor does it involve it in political activity. This is quite true, but it is a step in that direction.

Free discussion among intelligent men is apparently harmless, but it easily drifts into argument and argument develops heat. That is human nature. Most of us present an argument for the definite purpose of convincing those who disagree with us that they are wrong, and many of us insist on our opponents admitting that they are in error—all of which is not conducive of the harmony and concord which we seek to maintain at meetings of Masonic lodges. We are taught that when we enter a Masonic lodge we must leave outside all

matters of a controversial nature, and that is the only safe course to pursue.

We can take our Masonry with us in all the activities of life, to the extent of being guided by the principles that Masonry teaches, but we cannot bring the affairs of the world into the Masonic lodge without destroying or infringing that right of self-determination which constitutes so important a tenet of the institution. The proper place for the discussion of national, state and community problems is *not* in the Masonic lodge.

SUCH DISCUSSION IMPERATIVE

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

SHOULD Masonic Lodges Provide an Open Forum for Discussion of National, State and Community Problems? This our question seems to be answered in the present time, and in no uncertain manner.



Speakers before the Lodges are valued and find interested audiences if they are competent and present questions dealing with the national or international situation. The affairs of the commonwealth or the community, being disturbed and uncertain, are freely discussed, and to advantage. As matter of fact there are few, if any, avenues of the common life that are closed to such subjects. Organizations of

all kinds, religious or fraternal, are finding that in the calm atmosphere of their gatherings the topics that are uppermost in the minds of the people can be there most fruitfully considered. At least this is true for the jurisdiction from which this is written. And it may be added as a personal conviction, that a California brother, having the advantage of free discussion with his fellows, would be more likely to form opinions of worth than one hailing from a Lodge where public subjects are barred. He would be better fitted for his duties as a man, a citizen and a Mason.

But the “political” bugaboo is dragged out to frighten timid souls whenever anything beyond the routine of Lodge work is proposed or touched upon. We have consistently argued, and through many years, that there is not a subject worth the attention of thinking men, but does somewhere touch upon religion or politics—they are the vital and all-pervading interests of human life.

California was told, and with much head-shaking and prophecies of dire disaster, that its proposed observance of public school week, and which along certain lines trenched upon religion and politics, was therefore dangerous and specifically forbidden to Masons. But this same activity, now having been tested for more than twenty years, has proven its great value to the state and all its communities. Educational methods and equipment have been vastly improved; the people have been brought to a concerned and active support. Many organizations have joined in the annual observance, and the voice of criticism has sunk to an expiring whisper. The children of Masons have not only been benefited, but the Craft has profited and has gained confidence by the opening of a new field of activity.

We would venture the assertion that pressures of the present time, affecting all lives and exerting an ever-



DUKE OF CONNAUGHT
Late Past Grand Master of England

increasing influence upon all institutions, will force Masonry to broaden its views as to duties and responsibilities. To accept these there must be a larger knowledge sought as to conditions, trends and needs. Where better than in a Masonic Lodge, and with aid of the sharpened wits of his fellows, likewise concerned, can the individual brother seek real information.

Wise men are already looking forward anxiously to the huge problems that will occupy all minds with the return of peace and the readjustment of human relationships. Upon the decisions then made will depend the fate of nations and races; all institutions, whether they be moral, religious, cultural or fraternal, will be passed upon for worth and worthiness of survival, and that upon the record made. At that time will it avail Freemasonry to urge as excuse that a few inexperienced and narrow-lived men of the early eighteenth century had effectually and permanently barred the way to any consideration of the great questions that are today pressing for solution? All responsible elements of the population are showing concern, for themselves and their interests; it is only the fool or the coward who remains deaf, dumb and blind.

Highlights of Templar History

(Prepared by the Committee on Templar History of the Grand Encampment of Knights Templar of the U. S. A.)

PART II

RELIGIOUS AND MILITARY ORDERS

A brief review of the history of the religious and military orders of Knights Templar and Knights Hospitaller is necessary to establish the connecting links between those orders and the Chivalric Orders of Freemasonry. The religious and military orders of Knights Templar and Knights Hospitaller were developed during the period when the Latin Christians possessed the Holy Land. These orders performed duties which could not be accomplished by the government of the Latin Kingdom of Jerusalem, which was founded after the Christian armies conquered that city as the consummation of the First Crusade.

THE CRUSADES

Historians have called that series of Holy Wars waged by the Latin Christians for the possession of the Holy Land the Crusades. One of the contributing causes for this series of wars was a desire to make pilgrimages to the Holy Places safe for all desiring to undertake them.

As the Roman Empire slowly declined, Christianity gained in strength and numbers until it had become the universal religion of the Mediterranean World at the time that the barbarian invaders conquered nearly all of the Empire. Christianity, when it was introduced into the Roman Empire, was an urban religion teaching individual ethical conduct based on the teachings of Jesus of Nazareth. Christianity taught the spiritual manifestation of Deity in human experience whereas paganism contented itself largely with physical manifestations. The Roman philosophers maintained that the universe was held together by law whereas Christianity maintained that it was bound together by Deity.

After their conversion to Christianity, the barbarian invaders insisted upon visible manifestations similar to those exhibited by their discarded pagan gods. Primarily rural in their customs the barbarians were accustomed to manifestations displayed by their pagan gods in relation to their crops, hunting, warfare, and other tasks incident to daily life. The search for visible manifestations in Christianity was satisfied by the relics of the Christian Martyrs and apostles. Churches possessing one of these relics became the centers of attraction to these newly converted people. They travelled long distances to behold the miracles wrought by them. Naturally, the most valuable relics were in Palestine where Jesus of Nazareth had lived and where the disciples had begun their preaching.

Gradually journeys to the shrines of Christendom assumed an organized form of travel along well-defined routes. Primarily the religious purpose of a pilgrimage was to secure the remission of punishment for sin but it served also to strengthen the faith of those newly converted to Christianity. Pilgrims were easily distinguished by their distinctive garb, which consisted of a hood and cape, a low-crowned hat turned up in front and fastened at the throat by strings, a staff, a water

bottle and pilgrim's scrip. Long pilgrimages were usually effected in large groups under the leadership of a competent Church official. Guide books, necessities, and information were furnished by those who derived a profit from assisting and conducting pilgrimages.

BEGINNINGS OF THE CRUSADES

No serious obstacle was erected by the Mohammedan conquerors of the Holy Land until the Turkoman chieftain, Torgul Beg, conquered Jerusalem in 1076. The fierce desert raiders who overran Palestine began to harass and destroy the Christian pilgrims. The sufferings of the pilgrims, therefore, became the immediate concern of the church. Two decades passed before an effective solution presented itself because the Church was engaged in a serious struggle with the Empire in the West. Pope Urban II, in 1095, called a council to meet at Clermont to consider the problems confronting the Church and Christendom. At the conclusion of the council of Clermont, Urban preached a sermon exhorting the Christians to undertake a Holy War for the recovery of Jerusalem and the Holy Places from the infidel Turks. Hundreds immediately took the cross signifying their intention to participate in the Holy War.

Roused by the fervent exhortation of itinerant preachers, thousands started on the long journey with no other knowledge than the name of the Holy City, Jerusalem, on their lips. This more or less abortive movement, called the People's Crusade, under the leadership of Peter the Hermit, Walter the Penniless, and others, was not sufficiently organized to hope for success. Zeal for the cause could not save the undisciplined people who took part in it from the hardships and dangers of the long march to Constantinople. The bones of thousands were left bleaching along the Old Pilgrim's Road and a few thousands, who reached Constantinople, were cut to pieces as soon as they crossed into Asia Minor.

In August, 1096, the great organized armies of the First Crusade assembled for the long march to Jerusalem. Under the wise and competent leadership of Aldehmar du Puy, the Papal legate, every possible precaution had been exercised to prevent the failure of the undertaking. None were accepted who could not furnish equipment and funds necessary for their individual needs during the march of the Christian forces. The organized armies of the First Crusade were led by able leaders who had proved themselves in the many minor wars which had been fought in the West, but which were now ended by the Pope's decree of a Truce of God.

The first army to move was the one composed of the men of Lorraine under the leadership of Godfrey of Bouillon and Baldwin of Flanders. This army began its march on August 15, 1096, choosing the march over the old Pilgrim's Road to Jerusalem. It reached Constantinople on December 23, 1096. Armies under Hugh de Vermandois, brother of the King of France, Robert of Normandy, Stephen of Blois, and Robert of Flanders, did not fully assemble before Constantinople until May,

1097. Hugh de Vermandois and Robert of Flanders with a few followers reached Constantinople a few days before Godfrey and Baldwin. The Provencals under Raymond of St. Giles, the Count of Toulouse, marching through northern Italy, arrived in front of Constantinople in April, 1097. Normans under Bohemond and Tancred proceeded by sea to Durango and then over land to Constantinople, arriving there early in May, 1097. The Emperor of the East, Alexius Comenius, compelled the Crusaders to taken an oath of fealty to him, pledging the restoration of all his lost possessions.

On May 15, 1097, the Crusaders assembled before the walls of Nicaea, which capitulated after a month's siege. On June 29, 1097, the armies marched from Nicaea toward the arid highlands of Asia Minor. Two days later the crusading armies defeated the Moslems in the first pitched battle of the Crusades at Doryleum. Thousands of the Crusaders died of thirst and exhaustion during the march southward over the sultry, arid highlands. Two of the leaders, Baldwin of Flanders and Tancred, with their followers, turned away from the main army of Crusaders for personal adventure and gain which resulted in the capture of Edessa.

After weeks of indecision, the main army suddenly wheeled southward and arrived before the city of Antioch, October 20, 1097. Antioch withstood a siege by the combined might of the crusading armies from October 21, 1097, until the city capitulated, June 3, 1098. As soon as the Crusaders took possession of the city they were in turn besieged by the Moslems. When the spirits of the Crusaders were at the lowest ebb a Provencal cleric, Peter Bartholomew, discovered the lance which had pierced the side of Jesus. This discovery inflamed the Crusaders to redouble their efforts and the Moslems were decisively defeated on June 26, 1098.

Quarrels broke out among the leaders over the division of the spoil and it seemed for a time that the expedition would never resume the march against Jerusalem. After many disputes the main army finally resumed the march toward Jerusalem under the leadership of Raymond of

Toulouse. On June 10, 1099, the crusading armies arrived before the Holy City and immediately invested it.

JERUSALEM DELIVERED

Assault after assault failed, but, as the hour of the Crucifixion approached, on the morning of July 15, 1099, the followers of Godfrey of Bouillon broke through the northeast wall. Slowly they fought their way to the center of the city where they met the Crusaders under Raymond, who had broken through the south wall. Riding through the streets which ran with the blood of the infidels ". . . up to the knees of their horses," the Crusaders ". . . came rejoicing, nay for exceeding great joy weeping, to the tomb of our Saviour to adore and give thanks." The soldiers of the Cross had fulfilled the pledge—"Deus Vult!"

After a period of rejoicing, the Crusaders met to select one of their leaders to rule the conquered lands. They chose Godfrey of Bouillon. Godfrey refused to wear a crown of gold where Jesus had worn a crown of thorns, but chose to be called *Baron and Defender of the Holy Sepulchre* instead of *King of Jerusalem*. Godfrey died within the year and Baldwin, his brother, was chosen as ruler. Under his patient conciliatory rule the frontiers were strengthened, conquests consolidated, and law established through the realm. Baldwin I died in 1118 and was succeeded by his nephew, Baldwin de Bourge, as Baldwin II. Under Baldwin II the conquests were finally consolidated and the Latin Kingdom of Jerusalem reached its greatest territorial limits.

Three remarkable organizations developed during the occupation of the Holy Land by the Latin Christians, namely, the Knights Templar, the Knights Hospitaller, and the Teutonic Knights. Each of these organizations rendered valuable military service to the Latin Kingdom of Jerusalem and played a conspicuous role in all the Crusades except the First and the Fourth. Although originally designed to render specific secular service, they later assumed the character of monastic brotherhoods.

End of Part II

Masonry and the United States

CHARLES H. TINGLEY, in *The New Age*.

In order to appreciate Freemasonry's beneficial influence in the grand plan of world progress, we must first learn of its power and motif in the general current of educational and governmental influence. Its influence has been particularly effective among the English-speaking peoples of the world and, to a lesser degree, on the peoples of Northern Europe, Asia, Africa, and Central and South America. Its influence on the world can be judged particularly through its influence on the United States, and the influence of the United States on the world.

Freemasonry was transferred to these United States of America directly from both England and France, along with the coming of the earliest settlers to these shores, and has always been one of the strongest leavening forces in originating and guiding the weaving of the warp and woof which has been fashioned into the

exquisite fabric termed the Western Democracy or these United States of America.

Freemasonry was established upon the foundational idea of freeing the race from the bondage of fear and ignorance, and has been one of the most potent systems for awakening the consciousness of the individual ego to an awareness of his divine birthright. It has quickened his thoughts to an understanding of the sublime possibilities to which he may attain and maintain himself through education, self-unfoldment and moral growth.

Many of those who helped frame and signed the Declaration of Independence, and who were a directing influence through the early history of America, as well as throughout its entire existence, have been ardent members of the Craft.

Light has ever been the symbol of understanding and, as the Mason is asking for light and ever more light, he

is, in reality, asking for more knowledge and understanding by which to illuminate his consciousness and irradiate his concepts of truth to the highest degree so that he may have a fuller and more complete understanding of truth and develop pure ideals of right thinking and right living. Understanding and living truth gives increased freedom from error and the inharmonies of life, permitting the initiate a freer and more enjoyable journey along the grand highway of human existence.

As the initiate ascends the winding stairs or pathway of life, he gains finer concepts and a deeper insight into the purpose of creation, and newer and grander realizations of what is true and what is essential to healthy growth and right unfoldment. As this increasing knowledge accumulates within him and he absorbs it into his very being, he develops greater powers of understanding and a fuller import of the realities of existence. He rises to meet the larger experiences of life's responsibilities, together with the perplexing and intricate problems which are constantly presenting themselves from every side. Difficulties and issues are but exciting factors which cause men to bring forth their hitherto unrecognized and often unsuspected resources of mental and spiritual power which have been lying dormant within them.

The stirring events occurring in the early history of these United States aroused the greatest men of the country to conceive and select new and untried methods and systems of government, whereby improved and more inclusive plans or systems for world advancement were made possible.

In a like manner, the more advanced mentalities of the world of today are undoubtedly formulating new and more perfected ideas for an abundant manner of living and a more improved plan for governing a people whose ideas and ideals will surely have been quickened, expanded and purified by the terrible devastation and ruin now engulfing the world. They will soon be demanding greater opportunities to express their increased understanding of mutual service and cooperative living.

In the course of time, as men and nations have earned and received their mental, physical and spiritual freedom, which will be earned through pain, sacrifice and tribulation, this freedom will manifest in their environment as an increasing tide of human progress and men will press forward and upward in a mighty stream of evolving constructiveness.

Man's subconscious currents of desire and thought are demanding, and will continue to demand, an enlarged and perfected freedom of body, mind and soul (a freedom for self-unfoldment and self-manifestation), in spite of this present powerfully manifesting force of discord, sacrifice, disruption and destruction which is causing the hearts and minds of the strongest souls to shudder with the realization of the awful results of the selfishness and greed that are manifesting in the minds and lives of men of all nations. It is selfishness and greed that

are causing this fearful destruction of life, of property, of improvements, of the works of art in every line of beauty, and of all those systems and things which men have held so dear to their hearts as proof of their ascendancy in the scale of civilization.

This innate desire for freedom is deeply implanted in the human heart and, now that it is so widely awakened, it will brook no fetters welded by any dictator or group of dictators for any length of time. As this spirit of freedom presses men forward and upward to the heights, they will march gloriously and valiantly onward under its guiding power, with a finer realization of truth, and they will fearlessly and exultantly demand that they be permitted to attain their rightful heritage as free and unfolding personalities.

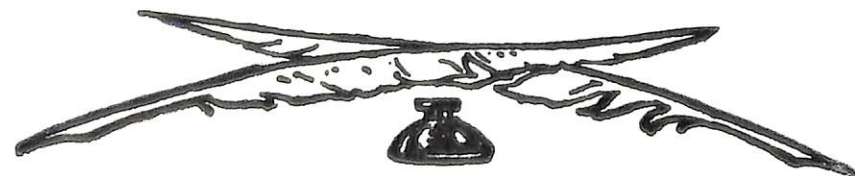
Spiritually all men are said to be born free and equal, but many seem to have been slow to learn from their various experiences in the lessons of life and, through lack of opportunity, lack of incentive, and a lack of some of the myriad other causes, it would seem necessary they have more than their allotted three score years and ten to learn and benefit by these lessons.

Man is a child of the Grand Artificer and has within him an innate desire to return to his rightful home in the Grand Lodge above and to claim his kinship to the Supreme Grand Master. He is a creation of the Divine in nature and therefore heir to a divine heritage, but he must first learn and then earn his individual liberty, and labor with freedom, fervency and zeal on all three planes of his earthly existence if he would unfold, attain and fulfill his intended place in the divine economy of existence.

The English-speaking people in general, but particularly the students of Freemasonry and other kindred systems of occult teachings, have taken an effective part in those grand and uplifting educational and governmental plans of the world issues which permit and encourage individual self-mastery and self-unfoldment, for they have intuitively known and earnestly worked from the premise that personal freedom and personal unfoldment is of the first and greatest import in man's eternal progress.

As man learns of and realizes his divine origin and his relations to the Great Artificer, he endeavors to express himself in strength, and with wisdom and beauty he learns to improve himself in all phases of his earthly manifestation.

Awakened man, like the great exemplar, Hiram Abif, naturally turns to the Supreme Architect of the Universe for his inspiration and guidance in building and adorning his individual Temple of Solomon. As he works in harmony with the divine forces of nature he seeks to express a full and glorious life and, while here on earth, will endeavor to make wise preparation for "that undiscovered country from whose bourne no traveler returns."



FEBRUARY ANNIVERSARIES

Richard Stockton, charter member and first Master of St. John's Lodge, Princeton, N. J., and a signer of the Declaration of Independence, died at "Morven," near Princeton, N. J., February 28, 1781.

William Ellery, signer of the Declaration of Independence and member of First Lodge, Boston, Mass., died at Newport, R. I., February 15, 1820.

Lieut. Gen. Nelson A. Miles, who fought in the Civil War, Indian Campaigns, and Spanish-American War, was made a Mason in Southern California Lodge No. 278, Los Angeles, February 20, 1888, and was a member of the Scottish Rite at Washington, D. C.

Frank C. Emerson, Governor of Wyoming (1927-31), was made a Mason in Cheyenne (Wyo.) Lodge No. 1, February 5, 1907, and was a member of the American and Scottish Rites. His death occurred at Cheyenne, February 18, 1931.

Garnett N. Morgan, 33d, Active Member in Tennessee of the Supreme Council, 33d, Southern Jurisdiction, U.S.A., was appointed Grand Treasurer General of that Body, February 23, 1918, being elected to that office the next year and serving until his retirement as Emeritus Member early in 1940.

Rear Admiral Robert E. Peary, Arctic explorer, discoverer of the North Pole in 1909, and member of Kane Lodge No. 454, New York City, died in Washington, D.C., February 20, 1920.

Rear Admiral Henry T. Mayo, U.S. Commander-in-Chief of the Atlantic Fleet during World War I and a member of Burlington (Vt.) Lodge No. 100, died at Fort Smith, N.H., February 23, 1937.

William G. McAdoo, Secretary of the Treasury under President Wilson and a member of Congress from California (1933-38), died at Washington, D.C., February 1, 1941. He was made a Mason in New York City, but affiliated with Henry S. Orme Lodge No. 456, Los Angeles, Calif.

Louis L. Emmerson, 33d, Governor of Illinois (1929-33), Grand Master of the Grand Lodge of that state (1927-29), and Active Member of the Supreme Council, 33d, Northern Masonic Jurisdiction, died at Mt. Vernon, Ill., February 4, 1941.

LIVING BRETHREN

Harry A. Drachman, 33d, Deputy in Arizona of the Supreme Council, 33d, S.J., U.S.A., and first Grand Master in the new State of Arizona, was born at Tuscon, Ariz., February 3, 1869.

Leslie M. Scott, Deputy in Oregon of the Supreme Council, 33d, S.J., Past Grand Master and State Treasurer, was born at Portland, Ore., February 18, 1878, and received the 33d Degree, February 22, 1932.

Guy M. Gillette, U.S. Senator from Iowa and member of Speculative Lodge No. 307, Cherokee, Iowa, was born there, February 3, 1879.

James Donn, 33d, Deputy in Southern Florida of the Supreme Council, 33d, S.J., was born at Lanark, Eng., February 7, 1887.

Robert H. Jackson, Associate Justice of the U.S. Supreme Court, and a member of the Scottish Rite at Jamestown, N.Y., was born at Spring Creek, Pa., February 13, 1892.

Wendell L. Willkie, Republican candidate for the Presidency in 1940, was born in Elwood, Ind., February 18, 1892. He was made a Mason in Quincy Lodge No. 230, Flwood, later becoming a charter member of Coventry Lodge No. 665, Akron, Ohio.

Colgate W. Darden, Jr., 32d, the new Governor of Virginia, was born in Southampton County, Va., February 11, 1897, and was made a Mason in Franklin (Va.) Lodge.

Joseph M. Broughton, Governor of North Carolina, was made a Mason in Wake Forest (N. C.) Lodge No. 282, February 1, 1910, later affiliating with William G. Hill Lodge No. 218, Raleigh, N.C.

Haslett P. Burke, 33d, Active Member in Colorado of the Supreme Council, 33d, S.J., and a Justice of the Supreme Court of that state, received the 33d Degree, February 13, 1914.

Nelson E. Lurton, 33d, Deputy in China of the Supreme Council, 33d, S.J., received the 32d Degree in the bodies at Shanghai, February 16, 1920, and the 33d Degree, February 7, 1926.

Dr. Ramon Fournier, Deputy in Puerto Rico of the Supreme Council, 33d, S.J., received the 33d Degree, February 20, 1938.

MEXICAN SUPREME COUNCIL

The Supreme Council, 33d, of the United States of Mexico elected officers for the period ending in 1946 in a meeting on December 16, 1941. Officers chosen were: Manuel Garfias Salinas, 33d, Sovereign Grand Commander; Santiago Hernandez M., 33d, Lieutenant Grand

Commander; Jose G. Pulido, 33d, Grand Minister of State pro tem; Antonio R. Ramos, 33d, Grand Treasurer General; Roberto Bueso Garcia, 33d, Grand Hospitalier.

Thomas E. Ramos, 33d, will continue to discharge the office of grand secretary general, recorder and seal keeper.

GRAND JUNCTION BODIES

The Grand Junction, Colo., Scottish Rite bodies, which were granted a permanent charter at the Biennial Session of the Supreme Council, 33d, A.&A.S.R., S.J., U.S.A., last October, instituted and installed their officers under charter in ceremonies at the Grand Junction Masonic Temple on December 31, 1941.

Since February 22, 1940, the Grand Junction bodies had been operating under a temporary charter.

FOUR TEACHERS BARRED

For the first time in history, the New York City school system recently ousted a regular teacher who had been on a high school staff for six years, because it was found he had misrepresented his working experience when he first applied for a school position. In later action, the New York City School board suspended three other teachers on charges of Communistic activity, appearing in class in an intoxicated condition, and being responsible for a fund shortage, respectively.

Deceit, un-American activity, fraud, and general incompetence spread among certain teaching groups are not being overlooked by watchful school boards.

LODGE IN GHOST TOWN

Hornitos, Calif., once a thriving town of 15,000 persons, is gradually crumbling away, one of the typical ghost towns of California. But while churches, saloons, dance halls, and even the post office are falling apart, Hornitos Lodge No. 98, F. & A. M., still continues to meet in the same lodge building which has housed it since 1873.

Though the population of Hornitos is only of village proportions, Hornitos Lodge has a membership of more than 80 and continues to meet each month. The lodge was instituted January 12, 1857.

The Masonic record compiled by the late William Adams, a member of the lodge, is one of the most remarkable in California. For thirty years, from 1872 to 1902, he was Master of Hornitos Lodge. He became secretary upon step-

ping down from the Master's chair and served in this capacity until 1922, a total of fifty years service as a lodge officer.

Hornitos Lodge meets on the ground floor of the lodge building. Only one other lodge in California is permitted to meet on the first floor.

FIRST-AID STATION

Immediately after the Japanese attack on Pearl Harbor, the lower floor of the Scottish Rite Temple in Honolulu was offered to and accepted by the preparedness committee of the Honolulu Medical Society for first-aid work. It is now operating a twenty-four-hour service, with a staff of fifty, the lower floor has been completely blacked out, and new equipment has been added to make the service complete. The building had been offered to the committee several months before in case of an emergency.

No civilian member of the Scottish Rite bodies in Honolulu was killed in the December 7th attack, but Mrs. Millard Daws White, wife of one of the members, was killed instantly from machine gun fire. Ross H. Bemrose, 33d, Secretary of the Honolulu bodies, was within a block of a house destroyed by a Japanese bomb, and while shrapnel struck all around him, he escaped uninjured.

Due to the war, all Scottish Rite meetings have been postponed indefinitely.

HOSPITALS RECEIVE GIFT

Shriners' Hospitals for Crippled Children, the corporation that owns and operates the fifteen Shriners' Hospitals throughout the country, received a \$40,000 bequest recently with the settling of the George C. Hascall trust in Cleveland, Ohio. Mr. Hascall died in 1927, but the bequest was held up pending the liquidation of a trust company, which was sole trustee of the estate. The settlement must be approved by the Common Pleas Court.

The agreement was signed by Thomas C. Law, 33d, Potentate of the Mystic Shrine, while he was visiting Cleveland to attend the 65th anniversary ceremonial of Al Koran Temple. Albert H. Fiebach, 33d, Cleveland attorney and prominent Mason, acted for the Shrine in the settlement.

L. L. CALLAWAY, 33d, HONORED

Thirty-third degree Masons and Knights Commander of the Court of Honour in Montana recently presented their state with an oil portrait of Judge Llewellyn L. Callaway, 33d, Active Member in Montana of the Supreme Council, 33d. It was accepted in behalf of the state by Governor Sam C. Ford, 32d, in the presence of about twenty of Judge Callaway's closest friends.

Governor Ford recalled the important part Judge Callaway has played in Montana history, both as a private citizen and

a public servant. Though not a native son, he has lived in Montana since he was two years old and, for the past fifty years, has taken an active part in all phases of Montana life.

Judge Callaway was elected county attorney with headquarters at Virginia City soon after he graduated from law school at the University of Michigan. He was mayor for three terms, served on the District Court for eight years, and was Chief Justice of the Supreme Court of Montana from 1922 to 1934.

He is recognized as one of the foremost authorities on Montana history, and the portrait will hang in the Montana Historical Library.

STATISTICS

There are 49 Grand Lodges in the United States with a membership of 2,448,549. Eleven of them showed a gain in 1940 and the net loss was about 1% for that year. There is the same number of Grand Chapters with a membership of 475,679; the Grand Commanderies have a membership of 237,262 and the Grand Councils have 161,733 members. There are 11,450 Eastern Star Chapters with a membership of 1,551,297 and 21 of the 49 O.E.S. Grand Chapters showed a gain in members in 1940, and the loss in the United States was less than one half of 1%. Indications point to a substantial gain in members by all Masonic bodies in 1941.

INCREASE IN MEMBERSHIP

The Grand Lodge of Georgia reported an increase of membership during the past year at its 155th annual communication, recently held in Macon. Retiring Grand Master M. Preston Agee set the keynote of calm, constructive effort in his report, and the work of the Grand Lodge was carried through with dispatch.

The Grand Lodge elected Zach Arnold Grand Master. Frank C. Jones was re-elected grand treasurer and Acting Grand Secretary Daniel W. Locklin was elected to the office left vacant by the death of Frank F. Baker earlier this year. Grand Secretary Baker had served in that office since 1916, and his death was deeply mourned by the Masons of Georgia. It was largely through his efforts that the Masonic Home Endowment Fund, the Masonic Home Print Shop, the cottage for tubercular children at Alto, Ga., the Grand Lodge Building, and the *Masonic Messenger* came into being.

The report of the committee of citizenship and public schools received careful attention from the grand lodge. Chairman Firley Baum pointed out that never in history was there greater need for teaching children the fundamental principles upon which the United States was founded, and urged the grand lodge to continue its work in furthering this instruction in the public schools.

K.T. EDUCATIONAL FOUNDATION
That Knights Templar throughout the United States loaned students seeking a higher education \$392,828.56, during 1940, was revealed in a report just received from Fred A. Aldrich, chairman of the Knights Templar Educational Foundation Committee of the Grand Encampment, U.S.A.

These loans are made to worthy students in straitened financial condition who are either the sons or daughters of Masons. Since the Foundation was started, some nineteen years ago, it has loaned almost \$7,500,000, to about 35,000 deserving students.

Interest and principal paid by graduated students, after they have found employment, goes back into the loan fund and is used to educate other Masonic sons and daughters who would otherwise be deprived of their chance for a higher education. Safe investments are also being gradually purchased so that a fund can gradually be built up that can make certain the perpetuation of this program.

The funds are assigned to the various state grand commanderies, and requests for loans are investigated by these groups. The ownership and management, however, is in the hands of the educational foundation.

AN OLD TIMER CELEBRATES

Fairhaven, Mass., Feb. 11, 1942.
Editor of *Masonic Craftsman*:

As one of your old subscribers to the *MASONIC CRAFTSMAN*, you might be interested to know, that on March 9, 1942 I celebrate my Golden Anniversary as a Master Mason.

The following Month, April 20, 1942, my wife and I celebrate our golden wedding anniversary.

I expect to receive my 50 year medal March 9, 1942 in George H. Taber Lodge, Fairhaven, which will be presented to me by Rt. Wor. E. E. P. Thompson, Past Jr. Grand Warden of the Most Wor. Grand Lodge of Massachusetts.

I am serving as treasurer for my 19th year in Adoniram R. A. Chapter and Sutton Commandery No. 16 K.T. of Massachusetts and Rhode Island.

Wishing you happiness and a successful and long life to the finest Masonic magazine, *THE MASONIC CRAFTSMAN*,

Fraternally,

ERNEST J. HAYDEN.

CENTENARIAN

ED. CRAFTSMAN:

Another year has rolled along and we are reminded that Brother John W. Day, 39 So. Hollywood Ave., Daytona Beach, Florida who was born March 7, 1841 at Islip, England, who celebrated his century mark last year, has now started on his second century. He will be 101 years old March 7, 1942.

Last year several members of Eliot

Lodge, Jamaica Plain, called on him on his birthday and helped him celebrate. He received over one hundred birthday cards. He was proud of them and lost no opportunity of calling attention to the display. Will all members of Eliot and others interested send him a Birthday Greeting Card. They should be mailed March 2 so that there will be no doubt of his receiving them by the 7th. It would also be grand if Brother William Wilcox who is living permanently in Crescent City, Florida and Brothers Frank Washburn, Harry Winkleman, Ernest Tingley and Robert Hunter, who are vacationing in St. Petersburg, Fla., would find it convenient to call on Brother Day on his 101st birthday.

Bro. Day was a shoe merchant at Roxbury Crossing. He was entered Sept. 20, 1882, passed October 18, 1882, raised Dec. 15, 1882 in Eliot Lodge of Jamaica Plain.

He was presented a Veterans Medal by the M.W. Grand Master, March 7, 1934. The actual presentation being made by the M.W. Grand Master of the State of Florida.

LOUIS W. STUART, Master.

PROSECUTORS HIT GAMBLING

One of this nation's most sordid racket syndicates, operated through murder and threat of murder, came to an end recently in a New York City court when Louis (Lepke) Buchalter, the head racketeer, and two of his henchmen, were sentenced to death after exposure of their sinister careers.

Lepke was one of the most powerful exponents of a racketeering technique brought into play after the finish of prohibition, when gambling and other vices became more prominent than bootlegging. Lepke was a bold man, who could not be stopped by minor convictions and whose gruesome activities were stayed only by more bold and relentless prosecution.

These products of the slums and the ways of easy living, who are forever rising up to erect the nation's worst crime records, can be stamped out not only by their conviction but by driving home a grave lesson to those who cater to the racketeers—the everyday citizen and gambler. Of course, Lepke's death sentence came finally because of his leadership in Murder, Inc., but aiding and abetting this type of criminal are the thousands of average citizens who, through gambling, pay part of their daily wage into the coffers of criminals. Lepke is the product of a thriving vice industry that subsists only because of its thousands of contributors—thousands who could save or spend their money on more worthwhile diversions.

A gambling house that was said to have taken in more than \$50,000 in not more than two months of operations was recently raided by New York City plain-

clothesmen who tried for more than two weeks to gain entrance to its premises. The luxurious establishment contained two gaily furnished gambling rooms and wire service for those who cared to play the ponies. One unsuspecting victim complained that he had lost over \$100 in five minutes. The police believed the operators were part of a well-organized ring with outposts and gambling dens in many sectors. This time, prosperous out-of-town business men were the victims, business men who "enjoyed" a leisurely evening of losing several hundreds of dollars that might have been better spent—in Defense bonds, for instance.

It is noteworthy that even after the men who had lost money were shown that the dice and other games of chance were crooked, they would not sign a complaint. Apparently fear of having their names publicly associated with the raid was more important than preferring charges.

This refusal of citizens to cooperate with the police in eliminating gambling racketeers is probably the greatest handicap the authorities face in putting these vicious characters behind bars.

IRELAND

Latest word from Ireland announced that the Lodge of Research met in Freemasons' Hall in Dublin on November 28, 1941, to elect officers for 1942. The Lodge of Research also balloted on nine Masons who had been proposed for membership.

Masons from Dublin, Cork, Belfast, Poole, Waterford and other cities of Ireland attended. Unlike London Masonic meetings, which are generally held at noon to avoid the difficulties of the blackout, the Lodge of Research convened at 7 p.m.

CZECH FREEMASONS IN CALIFORNIA

Though Freemasons have been persecuted by dictators and tyrants since the Craft came into being, those members who have become imbued with the true spirit of the Fraternity never seem to lose it. Czechoslovakian Masons are no exception and, on Christmas Day, seven Czech Craft members, who have located on the West Coast since the German occupation of their own country, gathered for "a little meeting using our old ritual."

A report from one of them stated that the spirit inspired by this meeting "gives all of us new courage to work again for the day when full light will be again over the mountains and plains of all Czechoslovakia."

The meeting was held at the farm of a California Mason. One of the Czech Craft members made the trip from Oregon to be present.

The Masonic spirit is apparently still very much alive in Czechoslovakia, judging by recent word which filtered through

Nazi censorship. A new decree has been issued by the Nazi conquerors ordering all public employees to sign a statement, under oath, as to whether or not they had formerly been Craft members. The order was preceded by vigorous action in the Nazi controlled press against the Craft.

It is believed that this is the preliminary step to further action against Freemasonry, and that all who have ever been Masons will be eliminated from public life.

INSTALLED 50TH TIME

At the recent installation of 1942 officers by Weber Lodge No. 6, F.&A.M., Ogden, Utah, George H. Bartlett, 32d, became Tyler for the 50th consecutive time.

Mr. Bartlett has also been Tyler of Unity Lodge No. 18, Ogden, since it received its charter in 1912, making an aggregate total of seventy-nine years of service for the two lodges. When his many years as Sentinel for Ogden Chapter No. 2 and El Monte Commandery, K.T., No. 2, are added, the number of times Mr. Bartlett has been installed in a Masonic office totals more than a hundred.

The three sons of the 82-year-old Ogden Mason are all members of the Fraternity, Dr. Frank K. Bartlett and Jay Walter Bartlett being members of Weber Lodge, while George O. Bartlett is a member of Unity Lodge.

Weber Lodge apparently makes it a policy to hang on to officers who have proved their ability. The late Frank E. Nichols, 33d, who died in 1941, had been secretary for thirty-nine years. Archie Van McIntosh, Past Master of both Weber and Unity Lodges, was recently installed at treasurer of Weber Lodge for the 32nd consecutive time, while Clark Logan, who was made a Mason in his 72nd year, has served as Chaplain for fourteen consecutive years.

BRITISH MASONS MEET AT NOON

Most London Masonic lodge meetings are held at midday to avoid the difficulties of the blackout. Due to the fact that most younger Masons are either in the service or too busy to attend day meetings, the bulk of the work of carrying on the Craft has fallen on the shoulders of older members.

Past Masters and other former lodge officers find themselves constantly called to fill in for regular officers who are forced to remain away by duty. Their work in carrying on regular Masonic activity, even in many of the districts heaviest hit by bombing raids, has been the means of keeping the Craft fully alive in the British Islands.

Restrictions affecting the manufacture of Masonic jewels and other regalia has caused some difficulty. This is being solved by the older Masons who have held office and have kept their Masonic jewels

and regalia for sentimental reasons. The old equipment is being brought out and once more used in the Lodges.

British Masons have found the Craft a constant source of inspiration during the dark days of war, and have made every effort to keep the Fraternity functioning. The methods they have adopted to keep going even under desperate war conditions may well be copied by the Masons of the United States.

A SECRETARY ON N.P.D.

January 29, 1942.

ED. CRAFTSMAN:

Your symposium this month is most interesting and may I say a very vital problem in every Lodge. It does not concern the Masters *only* during *his* year and then is conveniently forgotten and left for others to wrestle with. It is different with the secretary as he generally continues in office from year to year.

To remit dues year after year creates a condition in a member similar to "hospitalization"—he becomes chronic, he feels that as the Lodge has remitted his dues one year they will continue to do so. Often this is the case. Many times the case is worthy and in this instance there is nothing to do but continue to remit as the member is not financially able to pay. He does not in most instances attend Lodge and but for the secretary and perhaps the chairman of the Service Committee the facts are not known. Where such a member is *physically* able and within attending distance of his own or another Lodge why not withhold remission of dues unless he attends at least one meeting of the Lodge during the year.

On the matter of n.p.d. I concede that many times it is simply neglect on the part of those who can pay without any financial strain. I believe we are much too lenient with them, our by-laws carry a clause stating a time limit after which "his name will be reported to the Lodge for suspension etc." Nothing is done about this except to give further time or to refer to a committee and finally the delinquent dues are collected. Much time is spent on this, the strength of the by-law is sapped and nothing definite is done. A business house does something about it, public service corporations are very definite about it and their bills are paid. Why should a Masonic Lodge be negligent about it. If the member has so lost interest that he is not willing to promptly pay his dues, (and he generally is a non-attendant at meetings) he would very quickly feel a different feeling towards his Lodge if they definitely took a firm stand with him.

I have found in the old records of my Lodge many members were suspended for n.p.d. and reinstated but action was taken,

they were not permitted to run for several years before anything was done and then dues remitted and dimit granted. Again in some Lodges where the rent is based on the membership, the Lodge has an obligation to meet which is not met if the dues are remitted. They still have to pay their rent based on the actual membership, not the paying membership.

I would suggest a more firm hand in this matter and even though it costs us members, they are not the members who really support the Lodge and who are interested.

I do not mean that non-attendance at Lodge means lack of Masonic interest, but in the case of those whose dues are not paid, attendance at Lodge at least once each year should be impressed on them, if remission is to be granted. I feel we are right in refraining from mention in our Lodge notices regarding the delinquency of dues as constant repetition is evidence to the paying members that others are "getting away" without paying their dues. Once a year when bills are sent out and again before action is taken at the annual meeting should be sufficient warning.

B. A. M.

FROM VERMONT

ED. CRAFTSMAN:

Since gasoline has supplanted horsepower and increased mobility to such an extent that the way of life of the Victorian and Colonial periods has been totally changed, that old meeting place of the countryside, the village church, has fallen into disuse, and many of the beautiful old buildings into disrepair and decay. The movement to unify and combine dwindling congregations has further militated toward the abandonment of many village churches, where parishioners have been too few to support the duplicated plants and have combined in self defense. In many cases these abandoned churches stand as mute and tragic evidence of changing times, their trustees being loth to give them over for commercial purposes.

One happy solution of the vacant church is its transformation into a Masonic Temple, and many villages in Vermont are meeting in remodeled churches, thus keeping the building true to its dedicatory ceremony for the worship of a Supreme Architect.

One such was dedicated to Masonry last fall in the village of Hinesburg, Vermont. The building was presented to the Lodge considerably more than a year ago. The good brothers of Patriot Lodge No. 33 went to work on it, donating labor and material, thereby keeping remodeling costs down to nominal sums. Even the indirect lighting shades were made by a member, from plywood and mouldings, and are a credit to his craftsmanship. Pillars and pilasters were rearranged, the

old central ornament from which originally hung an elaborate chandelier was re-decorated and arranged with a spotlight for the Great Lights. The vertical space was rearranged so that there is a 200-place dining room below the Lodge room, and the heating plant is still below the dining room.

Patriot Lodge now has a fitting and permanent meeting place. At the dedication ceremonies between the sessions upstairs that dining room was filled to capacity with Masons from the Grand Master to the youngest Entered Apprentice.

But it is a ceremony that occurred in the same lodge nearly a year before that I wish to bring to the attention of readers of THE CRAFTSMAN: On November 1, 1940, Past Master Roger T. Lyman was called to preside after the regular business of the communication was transacted. Brother Lyman then proceeded to confer the Master Mason degree upon his son—his fifth son to become a Mason. A very ordinary procedure, but the extraordinary feature of this "raising" was that three of these sons were also past masters and one was "in the line" of his Lodge, and doubtless will become a past master within a few years if the war does not cut short his Masonic career. The chairs occupied by the Lyman family on this occasion were:

P.M. Roger T. Lyman, Master; P.M. Frederick K. Lyman, Sr. Warden; P.M. Leland H. Lyman, Sr. Deacon; P.M. T. Dwight Lyman, Sr. Steward; Edwin A. Lyman, Jr. Steward; Charles F. Lyman, Candidate.

All past masters but Dwight are of Patriot Lodge, and Dwight is a past master of Columbia Lodge, at Alburg, Vermont.

Fifty-two of the fraternity were present, among whom was your correspondent by special invitation. To quote from the secretary's description of the event: "We wonder if any other Lodge ever had a like event, where a member has five living sons members of the order and three of them past masters."

F. E. HARTWELL, Bolton, Vermont.
P.M. Burlington Lodge No. 100, Vermont

MASONIC HOSPITAL SCHOOL

The Illinois Masonic Hospital School for Nurses in Chicago, Ill., starts a new class on February 8, 1942, and is looking for women between the ages of 18 and 30 to enroll. The school is fully accredited by the American Medical Association and the American College of Surgeons.

During the past ten years, the work of the Illinois Masonic Hospital Association has played an important part in bringing relief to Masons and their families. In this time some 4,098 patients have received a total of 63,169 days of free medical service. The actual cost of this service totaled \$515,201.91, but if Staff Doctors had charged a minimum fee in-

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stead of donating their services, the cost would have been almost \$850,000.

The Nursing School established by the Hospital Association offers a three-year course to high school graduates. It is affiliated with the Chicago Municipal Contagious Disease Hospital, thus giving students added work in communicable diseases. There is a nominal tuition fee, and allowance and maintenance are furnished by the School. Anyone interested should write to Ida E. Greenwood, R.N., Superintendent of Nurses, 836 Wellington Avenue, Chicago, Ill.

Ed. Craftsman:

... Every time THE CRAFTSMAN reaches me. ... Am grateful for a continuation of the former associations. And for your resolute courageous work in behalf of the ancient landmarks and the common cause. ...

Fraternally, _____
Former British Correspondent.

100TH ANNIVERSARY

Jefferson Lodge No. 43, Jefferson City, Mo., which was chartered on November 15, 1841, recently celebrated its 100th anniversary. Several grand officers and past grand officers of the Missouri Grand Lodge attended.

Later ceremonies were conducted in the Jefferson Lodge Hall and in the house of representatives at the Missouri state capitol. In the capitol, two outstanding events in the lodge's history were memorialized; the first St. John's Day observance, held December 28, 1840, and the Masonic corner-stone laying of the capitol building on June 24, 1915.

The Missouri Grand Lodge presented Jefferson Lodge with an engraved certificate of recognition, Past Grand Master Karl M. Vetsburg doing the honors in the absence of Grand Master Harris C. Johnston, who was able to attend later sessions. Jefferson Lodge has furnished the Missouri grand lodge with five grand Masters during its 100-year history.

"If we follow the history of the Operative Craft, we must be struck with the fact that previous to the so-called 'revival' in 1717, Freemasonry was frankly and entirely Christian. Also, that it was practically a local organization, operating through its local lodges in the British Islands, and so far as we know, had no contact for at least a hundred years or more with any similar bodies on the continent of Europe. The 'revival' changed all of this, and the newly organized Grand Lodge expunged the Christian connection—officially—although for many years after 1717 Christian prayers were common in the various rendition of the ritual. Today, Freemasonry appears to have receded from its 'universality' by the pres-

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ent World War, and seems to be confined to the English speaking countries and those in the confines of the Western Hemisphere, or where there is a vestige of Christianity remaining. It would look as though we would have to do our part in re-evangelizing the world. The nations appear to be sinking into an even lower abyss, morally and religiously than was evident in the darkest days of medievalism. Whether we believe in the divinity of Jesus or not, it was only through the 'power of Jesus name' that humanity was rescued centuries ago."—*From the Square and Compass.*

WHAT ONE

CANDIDATE THOUGHT

A very distinguished citizen, whose name is well known to most Missourians, wrote to a friend:

I have been taking the degrees of the Council. Last night I went up to the hall to receive the final degree of the series—that of Super Excellent Master. I don't know when I ever spent such an enjoyable evening, for during the two hours I sat watching the unfolding of this great Biblical drama I was as one entranced, for I was being carried back over two thousand years to the ancient cities of Babylon and Jerusalem, witnessing for the moment great periods in history which have affected all nations. I want to sincerely thank those who brought these degrees to my attention.

If the degrees of Cryptic Masonry so impressed this outstanding Missourian who wrote the above note of appreciation, don't you think you too might receive a similar amount of pleasure and instruction in these three beautiful degrees of the Cryptic Rite of Freemasonry, often referred to briefly as "The Council."

While Cryptic Masons have always held the degrees in high regard, they have never placed a premium on their conferment, believing that such degrees, so full of Masonic knowledge and enlightenment, should be available to all who might seek them.

The degrees of the Council are referred to as "Cryptic Degrees" because their scenes are laid in a crypt or secret vault. Only Royal Arch Masons are permitted to receive these degrees, which are fully explanatory of the lodge and chapter degrees, and essentially necessary for those who would have a complete understanding of the symbolism of Ancient Craft Masonry, for the Cryptic Degrees are truly the capstone of all Masonic degrees.

The three degrees, conferred in Councils of Royal and Select Masters, are:

1. Royal Master.
2. Select Master.
3. Super Excellent Master.

All three degrees are filled with pure Masonic symbolism, full of drama and movement, the latter degree of any rite or system of degrees conferred in Masonry.

Royal Master: This is the eighth degree of the so-called American or York Rite system. The legend on which the degree is founded arose at the building of the great Temple of Solomon, when three of our most distinguished Royal Craftsmen met and resolved that all Master Masons, who by their industry, skill and fidelity in their search after Truth, should be rewarded by having imparted to them certain important secrets. The payment of a Master's Wage is faithfully and beautifully pictured and the degree contains some of the most striking passages to be found in any Masonic ritual.

Select Masters: This degree commemorates the deposit of important secrets. In point of time the degree would probably be found conferred previous to that of Royal Master, but the present plan has been generally accepted for more than one hundred years. Traditionally, Select Masters were never openly recognized as such during the building of the Temple, for their labors were secret and the task for which they had been selected was a secret one. The degree was once known as "Select Masons of 27" referring to the small and limited number involved in a secret assignment. The secrets of the degree, according to our tradition, were never revealed until the time of the building of the Temple of Zerubbabel. The degree is educational and full of tense situations, bringing forcibly to our minds an example of justice as displayed by the great founder of the degree.

Super Excellent Master: The history and symbolism of this last degree, are entirely foreign to the rite, for logically it cannot be regarded as a cryptic degree, but its popularity among the craft has been such as to place it in front rank, and any attempt to strike it from the list of degrees would meet with a prompt and just reaction on their part. It occupies precisely that point of time embraced in a portion of the Royal Arch degree wherein is represented the destruction of the Temple and the carrying away of the Jewish people into Babylonian captivity; it is in fact an elaboration and extension of the Royal Arch degree and for that reason has a great appeal for Masons of that degree. The whole degree is a wonderful story of an exciting period in Jewish history, and, requiring as it does a large cast of characters, is conferred only once or twice a year and usually on classes. In one large jurisdiction a council asked permission to confer the degree in a great public coliseum for the benefit of the public, believing that the teachings of the degree should be given to all. Of course the council was refused per-

mission because of the nature of the obligations taken, these obligations requiring secrecy.

If you are a Royal Arch Mason, we invite you to petition for our fellowship. We are not a pre-requisite to any Masonic degree, order or auxiliary. Those who join with us are truly Select Masons, and do so because of their innate love of the fraternity, its history, traditions, and symbolism.

We require no examinations, no learning of catechisms or lectures. While by no means the largest Masonic body in the state, we do claim the most enthusiastic group of supporters. We have a great national organization numbering more than a quarter of a million members, with councils located throughout the world.

PAROCHIAL SCHOOL INTERESTS SETBACK

Dentis McDaniel of Clinton, Ky., superintendent of schools in Hickman County, has reported that patrons of a two-teacher parochial school have asked the county school to pay the salary of one teacher out of the county school funds. In asking for a ruling from the Attorney General's office, Mr. McDaniel said he understood that adjoining counties were at present using public funds to pay the salaries of parochial school teachers.

In a strong statement, Assistant Attorney General W. Owen Keller said the expenditure of public money for such purposes violated both the State Constitution and statutes. When informed that other counties were using public funds for parochial teachers' salaries, he said: "If it is true, as your informants say . . . then the school board members and the superintendents of these districts are violating the law and could be required to return this money to the public school system, as well as be removed from office."

The only way in which such schools could receive public money legally would be to join the county school system, accept the county curriculum, use teachers hired by the county school board, and give up any special religious education program.

Specifically, the Kentucky Constitution says that "no portion of any fund or tax now existing, or that may hereafter be raised or levied for educational purposes, shall be appropriated to or used by, or in aid of, any church, sectarian or denominational school."

A Kentucky judicial decision, in the case of Williams v. Board of Trustees, 173 Ky. 708, is even more pointed. Not only shall there be no appropriation of public funds but the separation between common schools and sectarian schools shall be "open, notorious, and complete."

Under recent laws, Kentucky parochial school children are allowed to ride on public school buses on the theory that

such aid is for the children, not the institutions they attend. At the time this legislation was passed it was argued that this was all the parochial schools wanted. Now, it would appear that, just as those who opposed such legislation contended, this bus bill was but the first step in an attempt to make further inroads into the public treasury.

The persistent effort of parochial school interests to get their teachers on the public payroll has been firmly met in Kentucky on this occasion. But it should serve as a reminder that they never rest in their attempts to gain full public support of their school systems—which teach a specific church doctrine as the backbone of the curriculum.

The attempts to undermine the public schools are many and varied. Roman Catholic spokesmen constantly harp on what they call the "Godless character" of the public schools. They fail to acquaint the public with the fact that Roman Catholic pressure was one of the principal reasons that forced the non-denominational religious program out of many of our public schools. They maintained that a hymn, a prayer and a scripture reading at the start of the school day was teaching their children in a religion other than the Roman Catholic.

Another favorite argument is that parochial school products are better educated. No greater fallacy was ever presented to the United States public. Comparisons of students in Dartmouth, Harvard and Chicago Universities, and in many southern universities and colleges, have shown that public school graduates have made a higher average than the graduates of private institutions.

Most successful weapon of the parochial schools has been used in the case of bus service and textbooks paid for out of public funds. It is contended that this aids only the pupils, not the institutions. This argument is hard to follow, since it is obvious that any support to parochial or private school children obviously strengthens the institutions they attend.

There is no question of the right of any Church to maintain its own schools. But, in doing so, it must be remembered that the Church sets up institutions in competition with the public schools, not as an addition to the public school system. Parents who send their children to parochial schools withdraw them from the public schools. At any time, they have the privilege of enrolling them in public schools, where they will receive public education regardless of race or religion.

With the exception of the Roman Catholic Church, most other denominations are perfectly willing to accept the cost of their parochial institutions. They seek no public money, not only because they are not entitled to it under the law, but because they do not want to sacrifice their independence.—S. R. News Bulletin.

All Sorts

NO DOUBT ABOUT IT

"Do you really love me, Alfred?" asked the girl.

"Ethel, I refer you to my last letter," replied the young man. "'Devotedly' is on the first page, 'madly' on page three, 'passionately' on pages four and five, and 'til death do us part' in the postscript. I cannot be more explicit, Ethel!"

On a basis of our normal budget for the year—leaving out the billions for the war—if every income above \$100,000 a year were confiscated (and that includes the duPonts, the Rockefellers, the Mellons and all the other fat ones), the amount collected would run the government only 16 days. If every income above \$10,000 were confiscated—110 days.—*Cleveland Press.*

Never stand on your dignity—there is nothing in the world so slippery.

"JIM"

"Around the corner I have a friend,
In this great city that has no end,
Yet days go by and weeks rush on
And before I know it, a year is gone;
And I never see my old friend's face,
For life is a swift and terrible race.

"He knows I like him just as well
As in the days when I rang his bell
And he rang mine. We were younger then,
And now we are busy, tired men—
Tired with playing a busy game,
Tired with trying to make a name.

"Tomorrow, I say I will call on Jim
Just to show that I'm thinking of him—
But tomorrow comes and tomorrow goes;
And the distance between us grows and grows!

"Around the corner! Yet miles away
'Here's a telegram, sir,
Jim died today;
And that's what we get and deserve in
the end,
Around the corner a
Vanished friend.'—*Anonymous.*

GEORGE WASHINGTON

A great and simple man—modest, quiet, gentle, wise—in whom patriotism was a passion and a prophecy, FREEMASONRY a fragrance, a fellowship and a philosophy; great enough to refuse a crown and live a life of private nobility and public service; picking his way where no path was, amid wild passions and perils; leading his people to victory, peace and ordered honor; leaving his labor as a legacy of inspiration to mankind, and his character as a consecration to his country.

—JOSEPH FORT NEWTON.

DEFINITION

One definition of an epitaph: Something that lies above someone that lies below.

CONDITION PRECEDENT

In my last job I had 200 under me.
So! What was it?
Cutting the grass in a cemetery.

HONEST ERROR?

In the recent aluminum drive a wife returned home to find that during her absence her spouse had turned in to the collector a valuable collection of old pewter.

HOPELESS

Mr. Ginsberg had been complaining of insomnia. "Even counting sheep is no good," he sighed. "I counted 10,000, sheared 'em, combed the wool, had it spun into cloth . . . made into suits . . . took 'em to Boston . . . and lost \$21 on the deal! I didn't sleep a wink!"

WHY, MAC!

"I say!" called the driver to the passengers below, "is there a mackintosh down there big enough to keep three young ladies warm?"

"No," came an eager voice from the inside. "But there's a McPherson doon here that's willin' to try."

CASUS BELLI

A Negro woman who had charged a neighbor with assault and battery took the stand in court to tell what happened.

"Judge, your honor," she said, "it was like this. I was coming up the back stairs and she was coming down with her laundry. She said to me, 'If your little boy throws mud on this here wash I'm a goin' to whup him. And if I whup him he's not agoin' to like it. And if you don't like it, I'm going to whup you. And I don't think you're goin' to like it, so we might as well start now.'

"And with that, Judge, she drops the clothes basket and the fight begins."

IS THIS DEMOCRACY?

(Representative Clara E. Hoffman, of Michigan)

Until union men furnish all the food, pay all the taxes, they have no right to a monopoly of the better jobs.

If the farmer and his son, the small merchant and his clerk, the common laborer and the professional worker are to be drafted, leave their homes, and serve the Government for \$31.00 a month, while union workers are exempt from conscription, why should these union men monopolize the jobs on Government defense projects which pay high wages? Why is it that only union men are permitted to work at the \$150.00-a-week

jobs at Camp Peay in Tennessee? Is that democracy?

Where is the justice in the practice of giving the fat, high-wage jobs, available because of the national defense program, to union men only, then conscripting non-union men and paying them but little more for a month's service than some union men are demanding for a day's work?

At the present moment our national defense program, according to the Secretary of War, is being hindered, hampered, and delayed by unions and by union officials who unlawfully insist that men cannot work until the union has granted a permit to work.

God gave man the right to work. Our Constitution guarantees that right. No union has the power to take that right from us. The union's exercise of that power is a denial of our rights, of the right to eat, to wear clothing, to live in a home.

Great must be the satisfaction of Hitler, as he views the procedure which delays our defense.

The Government needs the services of these men. But between them and the jobs, as effectively as if he were armed with gun and bayonet, stands the union man, who says that these unfortunates shall not work until they have paid tribute to him.

Directory of New Hampshire, Vermont and Maine Masonic Lodges

locations and meeting days alphabetically arranged by towns

(All New Hampshire Lodges are numbered)

NEW HAMPSHIRE

"O" signifies full moon.

Alstead, Saint Paul's 30, Thur. on or before O.
Alton, Winnipsaukee, 75, Thur. on or bef. O.
Andover, Kearsarge, 81, Friday before O.
Ashland, Mount Prospect, 69, Tue. on or bef. O.

Berlin, Sabatis, 95, 2nd Monday.
Bradford, Saint Peter's, 31, Thur. on or bef. O.
Bristol, Union, 79, Friday on or before O.

Canaan, Summit, 98, 2nd Wednesday.
Candia, Rockingham, 76, 2nd Tuesday.
Center Sandwich, Red Mt., 68, Mon. on or bef. O.
Charlestown, Faithful, 12, 1st Monday.
Claremont, Hiram, 9, 1st Tuesday.
Colebrook, Evening Star, 37, Thurs. of wk. of O.
Concord, Blazing Star, 11, 1st Wednesday.
Concord, Eureka, 70, 2nd Thursday.
Cornish Flat, Cheshire, 23, Sat. on or before O.

Derry, Saint Mark's, 44, 3d Monday.
Dover, Granite, 65, 1st Tuesday.
Dover, Moses Paul, 96, 3d Thursday.
Dover, Strafford, 29, Wed. on or before O.

East Jaffrey, Charity, 18, Wed. on or before O.
Effingham, Charter Oak, 58, Tue. on or bef. O.
Elkins King Solomon's Lodge, 14, Wed. bef. O.
Enfield, Social, 50, 1st Thursday.
Epping, Sullivan, 19, Thursday on or before O.
Exeter, Star in the East, 59, 2nd Thursday.
Farmington, Fraternal, 71, 1st Wednesday.
Francetown, Pacific, 45, Mon. on or before O.

Franklin, Meridian, 60, 2nd Thursday.
Freedom, Carroll, 57, Thursday before O.

Goffstown, Bible, 27, Tuesday on or before O.
Gorham, Gorham, 73, Tuesday on or before O.
Greenville, Souhegan, 67, 2nd Wednesday.
Groveton, Gilkey, 101, 3d Tuesday.

Hanover, Bezaleel, 100, 1st Mon. ex. Aug., Sept.
Haverhill, Grafton, 46, Wednesday we k of O.
Henniker, Aurora, 43, Friday on or before O.
Hillsborough, Harmony, 38, 3d Wednesday.
Hinsdale, Golden Rule, 77, Thurs. on or bef. O.

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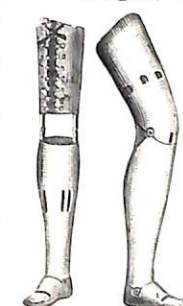
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Keene, Lodge of the Temple, 88, 2d Monday.
Keene, Social Friends, 42, 1st Monday.
Kingston, Gid on, 84, 1st Monday.
Lancaster, North Star, 8, 1st Thursday.
Lebanon, Franklin, 6, Monday on or before O.
Lincoln, Parker, 97, 3d Thursday.
Lisbon, Kane, 64, Thursday of week of O.
Littleton, Burns, 66, Thursday of week of O.

Manchester, Lafayette, 41, 1st Wednesday.
Manchester, Washington, 61, 3d Wednesday.
Meredith, Chocorua, 83, Wed. on or before O.
Milford, Benevolent, 7, Tuesday on or before O.
Mountainview, Ossipee Valley, 74, Mon. on or b.

Nashua, Ancient York, 89, 3d Tuesday
Nashua, Rising Sun, 39, Wed. on or before O.

New Ipswich, Bethel, 24, 4th Wed. ex. July, Au.
Newmarket, Rising Star, 47, 2d Wednesday.
Newport, Mount Vernon, 15, 2nd Monday.
North Conway, Mt. Wash., 87, Thu. on or b. O.
Northwood, Morrison, 90, Mon. on or before O.

Orford, Mount Cube, 10, Tue. in week of O.

Penacook, Horace Chase, 4th Thursday.
Peterborough, Altemont, 26, 3d Thursday.
Pittsfield, Corinthian, 82, 2nd Wednesday.
Plymouth, Olive Branch, 16, 3d Tuesday.
Portsmouth, Saint Andrew's, 56, 2nd Monday.
Portsmouth, Saint John's, 1, 1st Wednesday.

Raymond, Tucker, 99, last Tuesday.
Rochester, Humane, 21, 1st Monday.

Salem, Spicket, 85, 2nd Thursday.
Somersworth, Libanus, 49, Thur. on or bef. O.
Suncook, Jewell, 94, 3d Monday.

Tilton, Doric, 78, Mon. on or bef. O ex. July, A.
Troy, Monadnock, 80, 3d Monday.

Union, Unity, 62, 4th Thursday.

Warner, Harris, 91, Wednesday on or before O.
Warren, Mooschillock, 63, 3d Thursday.
Whitefield, White Mt., 86, Thu. wk. of O 1st q.
Wilton, Clinton, 52, 2nd Thursday.
Winchester, Phileasian, 40, Mon. on or before O.
Wolfboro, Morning Star, 17, 1st Wednesday.

VERMONT

(All Vermont Lodges are numbered)
Alburgh Center, Columbus, 11, 1st Monday.
Arlington, Red Mountain, 63, 2nd Friday.

Bakersfield, Barnes, 107, 3d Wednesday.
Barre, Granite, 35, 3d Friday.
Barton, Orleans, 55, 3d Friday.
Bellows Falls, King Solomon's T. L., 45, 3 Thu.
Bennington, Mount Anthony, 13, 1st & 3d Tue.
Benson, Acacia, 91, 1st Tu sday.
Bethel, White River, 90, Monday of week of O.
Birdport, Morning Sun, 5, 3d Wednesday.
Bradford, Charity, 43, Friday of week of O.
Brandon, St. Paul's, 25, 1st Wednesday.
Brattleboro, Brattleboro, 102, 3d Thursday.
Brattleboro, Columbian, 36, 2nd Tuesday.
Bristol, Libanus, 47, 1st Monday.
Brookfield, Mystic Star, 97, 1st Tuesday.
Burlington, Burlington, 100, 1st Tuesday.
Burlington, Washington, 3, 1st Wednesday.

Cabot, Green Mountain, 68, Tue. of week of O.
Castleton, Lee, 30, Wednesday on or before O.
Charlotte, Friendship, 24, 2nd Tue.; Apr. 1 Tue.
Chelsea, George Wash., 51, Thu. on or bef. O.
Chester, Olive Branch, 64, 2nd Friday.
Concord, Moose River, 82, 1st Wednesday.
Corinth, Minerva, 86, Tuesday of week of O.
Craftsbury, Meridian Sun, 20, Wed. of wk. of O.

Danby, Marble, 76, 1st Tuesday.
Danville, Washburn, 92, Wednesday ea. month.

East Fairfield, Eagle, 67, Wed. on or before O.
E. Wallingford, Mt. Moriah, 96, Tue. on or b. O.
Eden Mills, Mount Norris, 69, Tue. on or bef. O.
Enosburg Falls, Lincoln, 78, 2nd Wednesday.
Essex Junction, Ethan Allen, 72, Last Thurs.

Fair Haven, Eureka, 75, 1st Wednesday.
Fairfax, Lamoille, 6, Wed. on or before O.
Franklin, Frontier, 74, Thurs. of week of O.

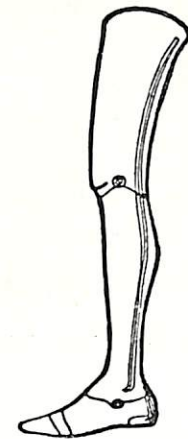
Guildhall, Benton, 88, 3rd Thursday.

Hardwick, Caspian Lake, 87, 1st Thursday.
Hinesburgh, Patriot, 33, 1st Friday.

Irasburgh, Central, 62, Tuesday of week of O.
Island Pond, Island Pond, 44, 2nd Monday.
Isle La Motte, Isle La Motte, 81, 2nd Saturday.

Jacksonville, Unity, 89, Last Thursday.
Jamaica, Mt. Lebanon, 46, 3d Thursday.
Jeffersonville, Warner, 50, 2nd Thursday.
Jericho, McDonough, 26, Thursday of wk. of O.
Johnson, Wat rman, 83, 2nd Thursday.

Londonderry, West River, 57, 1st Wednesday.
Ludlow, Black River, 85, 1st Tuesday.
Lyndonville, Crescent, 66, 1st Thursday.
Manchester Ctr., Adoniram, 42, Th. on or b. O.
Middlebury, Union, 2, 1st Tuesday.
Milton, Seneca, 40, Tuesday of week of O.



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Montpelier, Aurora, 22, 1st Tuesday.
Morrisville, Mount Vernon, 8, 2nd Wednesday.

Newport, Memphremagog, 65, 2nd & 4th Tue.
North Bennington, Tucker, 48, 3d Wednesday.
Northfield, De Witt Clinton, 15, 2nd Wed.
North Montpelier, Wyoming, 80, 3d Wednesday.

Orleans, Valley, 106, 1st Thursday.
Orwell, Independence, 10, 2nd Tuesday.

Pawlet, Morning Flower, 71, 1st & 3d Thurs.
Pittsford, Otter Creek, 70, 1st Tuesday.
Poulin, Morning Star, 37, Tue. on or bef. O.
Proctor, Sutherland Falls, 108, 1st Monday.
Proctorsville, Laity, 53, 1st Wed. ex. Jly, A.
Putney, Golden Rule, 32, 2nd Wednesday.

Randolph, Phoenix, 28, 2nd Tuesday.
Readsboro, Balance Rock, 109, 1st Monday.
Richmond, North Star, 9, on or before O.
Rochester, Aurora, 29, Wednesday of wk. of O.
Rutland, Center, 34, First Thursday.
Rutland, Rutland, 79, 1st Wednesday.

Sharon, Sharon, 105, 2nd Thursday.
Sheldon, Haswell, 39, 3d Wednesday.
Shoreham, Simonus, 59, 1st Thursday.
So. Londonderry, Anchor, 99, Tue. on or bef. O.
So. Royalton, Rising Sun, 7, Wed. on or bef. O.
South Hero, Isle of Lakes, 17, 1st Thursday.
Springfield, St. John's, 41, 1st Tuesday.
St. Albans, Franklin, 4, 1st Wednesday.
St. Johnsbury, Passumpsic, 27, 1st Thursday.
Stowe, Mystic, 56, 1st Tuesday.
Stratford, Lempe, 54, Tuesday of week of O.
Swanton, Seventy-Six, 14, 2nd Tuesday.

Townshend, Blazing Star, 23, Tue. on or bef. O.
Troy, Masonic Union, 16, Thurs. on or bef. O.
Vergennes, Dorchester, 1, 2nd Wednesday.

Waitsfield, Mad River, 77, 1st Tuesday.
Wallingford, Chapman, 52, 2nd Wednesday.
Waterbury, Winoski, 45, 1st Wednesday.
West Burke, Caledonia, 98, W. d. on or bef. O.
West Fairlee, Jackson, 60, Thur. of wk. of O.
Wells River, Pulaski, 58, 2nd Monday.
West Rutland, Hiram, 101, 1st Monday.
White River Jct., United Brethren, 21, 1 Thur.
Williamstown, Summit, 104, 2nd Wednesday.
Wilmington, Social, 38, Tuesday on or bef. O.
Windsor, Vermont, 18, 1st Tuesday.
Winoski, Webster, 61, 1st Thursday.
Woodstock, Mineral, 93, 2nd Tuesday.
Woodstock, Woodstock, 31, 2nd Tuesday.

MAINE

Addison, Tuscan, 106, 1st Saturday.
Alfred, Fraternal, 55, 3d Wednesday.
Ashland, Pioneer, 72, 2nd Wednesday.
Auburn, Ancient Brothers, 178, M. on or af. O.
Auburn, Tranquil, 29, Wed. on or before O.
Augusta, Augusta, 141, 1st Tuesday.
Augusta, Bethlehem, 35, 1st Monday.

Bangor, Rising Virtue, 10, last Tuesday.
Bangor, St. Andrew's, 83, last Friday.
Bar Harbor, Bar Harbor, 185, 3d Thursday.
Bath, Polar Star, 114, 2nd Wednesday.
Bath, Solar, 14, 1st Monday.
Belfast, Phoenix, 24, 2nd Monday.
Belfast, Timothy Chase, 126, 1st Thursday.
Bethel, Bethel, 97, 2nd Thursday.
Biddeford, Dunlap, 47, 1st Mon. ex. Ju.-Aug.
Bingham, Bingham, 199, 1st Wednesday.
Blue Hill, Ira Berry, 187, 3d Monday.
Bolster's Mills, Crooked River, 152, 2nd Thur.
Boothbay Harbor, Seaside, 144, 1st Friday.
Bowdoinham, Village, 26, Wed. on or bef. O.
Bridgton, Oriental, 13, Saturday on or bef. O.
Bristol, Bristol, 74, 2nd Monday.
Brooks, Marsh River, 102, Wed. on or before O.
Brooklin, Naskag, 171, 1st Wednesday.
Brownfield, Shepherd's River, 169, Wed. on or aft. O.
Brownville, Pleasant River, 163, 3d Monday.
Brunswick, United, 8, 2nd Tuesday.
Bryant Pond, Jefferson, 100, Tue. on or bef. O.
Buckfield, Evening Star, 147, Mon. on or bef. O.
Bucksport, Felicity, 19, 1st Monday.

Calais, St. Croix, 46, 1st Monday.
Cambridge, Cambridge, 157, 1st Tuesday.
Camden, Amity, 6, Friday on or before O.
Canaan, Carrabasset, 161, 2nd Tuesday.
Canton, Whitney, 167, 1st Thursday.
Caribou, Caribou, 170, 1st Thursday.
Carmel, Benevolent, 87, Wednesday week of O.
Castine, Hancock, 4, 1st Thursday.
Charleston, Olive Branch, 124, 2nd Thursday.
Cherryfield, Narraguagus, 88, 1st Tuesday.

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China, Central 45. Wednesday on or before O.
Clinton, Sebasticook. 146. Thur. on or bef. O.
Corinna, Parian. 160. 1st Saturday.
Cornish, Greenleaf. 117. 2nd Wednesday.
Cumberland Mills, Warren Phillips. 186. 1 Wed.
Cutler, Lookout. 131. Monday on or before O.

Damariscotta, Alna. 43. 1st Friday.
Danforth, Baskahegan. 175. 1st Tuesday.
Deer Isle, Marine. 122. 1st Tuesday.
Denmark, Mount Moriah. 56. Wed. on or bef. O.
Dexter, Penobscot. 39. 1st Monday.
Dixfield, King Hiram. 57. 2nd Tuesday.
Dixmont, Archon. 75. 2nd Thursday.
Dover-Foxcroft, Mosaic. 52. 3d Thursday.
Dresden Mills, Dresden. 103. Wed. on or bef. O.
Durham, Acacia. 121. Tues. on or before O.

East Boothbay, Bay View. 196. Th. on or be. O.
East Machias, Warren. 2. 2nd Tuesday.
Eastport, Eastern. 7. 1st Monday.
Ellsworth, L'goria. 49. 1st Thursday.
Exeter, Pacific. 64. Wednesday on or before O.

Fairfield, Siloam. 92. 1st Thursday.
Farmington, Maine. 20. Monday week of O.
Flagstaff, Mount Bigelow. 202. 2nd Saturday.
Freeport, Freeport. 23. 1st Monday.
Friendship, Meduncook. 211. 1st Monday.
Fryburg, Pythagorean. 11. Mon. on or bef. O.
Fort Fairfield, Eastern Frontier. 112. 2nd Tues.
Fort Kent, Fort Kent. 209. 1st Thursday.

Gardiner, Hermon. 32. 1st Tuesday.
Goodwin's Mills, Arion. 162. Thu. on or bef. O.
Gorham, Harmony. 38. 1st Wednesday.
Greenville, Columbia. 200. 4th Tuesday.
Guilford, Mount Kineo. 109. Tue. on or bef. O.

Hallowell, Kennebec. 5. Wed. on or bef. O.
Hampden, Mystic. 65. Saturday on or bef. O.
Hartland, Corinthian. 95. 1st Wednesday.
Hermon, Lynde. 174. Saturday on or before O.
Houlton, Monument. 96. 2nd Wednesday.

Island Falls, Island Falls. 206. 3d Wednesday.
Islesboro, Island. 89. 1st Thursday.

Jefferson, Riverside. 135. Wed. on or before O.
Jonesport, Jonesport. 188. 1st Tuesday.

Kenduskeag, Kenduskeag. 137. last Wednesday.
Kennebunkport, Arundel. 76. Tue. on or bef. O.
Kennebunk, York. 22. Mon. on or before O.
Kingsfield, Mount Abram. 204. Thur. wk. of O.
Kittery, Naval. 184. 1st Wednesday.

Lagrange, Composite. 168. 2nd Thursday.
Lewiston, Ashlar. 105. 3d Monday.
Lewiston, Rabboni. 150. 3d Wednesday.
Liberty, Liberty. 111. Saturday on or bef. O.
Limerick, Freedom. 42. Wed. on or bef. O.
Limestone, Limestone. 214. 2nd Tuesday.
Limington, Adoniram. 27. Tues. on or before O.
Lincoln, Horeb. 93. Tuesday on or before O.
Lincolnton, King David's. 62. 1st Tuesday.
Lisbon Falls, Ancient York. 155. M. or or bef. O.
Litchfield, Morning Star. 41. Tue. on or bef. O.
Livermore Falls, Oriental Star. 21. W. on or bef. O.
Lovell, Delta. 153. 2nd Thursday.
Lubec, Washington. 37. 1st Wednesday.

Machias, Harwood. 91. 1st Monday.
Madison, Euclid. 194. 1st Monday.
Mars Hill, Arrostook. 197. 2nd Monday.

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Mattawamkeag, Pine Tree 172. Sat. on or bef. O.
McKinley, McKinley. 212. 1st Tuesday.
Mechanic Falls, Tyrian 73. Thur. on or bef. O.
Millbridge, Pleiades. 173. 1st Monday.
Millinocket, Nollesemic 205. Thur. on or bef. O.
Milo, Piscataquis. 44. 2nd Friday.
Monmouth, Monmouth. 110. 2nd Monday.
Morrison, Doris. 149. 1st Tuesday.
Mount Desert, Mount Desert. 140. 3d Monday.
Mt. vernon, Vernon Valley 99. Tue. on or bef. O.

New Gloucester, Cumberland. 12. Sat. bef. O.
New Sharon, Franklin. 123. Fri. on or bef. O.
Newport, Meridian Splendor. 49. 1st Thursday.
No. Anson, Northern Star. 28. Tue. on or bef. O.
No. Parsonsfield, Drummond. 118. Th. on or bef. O.
Norridgewock, Lebanon. 116. 1st Friday.
North Berwick, Yorkshire. 179. last Friday.
North Brooksville, Bagaduce. 210. 2nd Monday.
North East Harbor, N. E. Harbor. 208. 1st Tue.
Northport, Excelsior. 151. 1st Friday.
Norway, Oxford. 18. Friday on or before O.
No. Windham, Presumpscot 127. Sat. on or bef. O.
No. Vassalboro, Vassalboro 54. W. on or bef. O.

Oakland, Messalonskee. 113. 1st Saturday.
Old Orchard, Orchard. 215. 2nd Monday.
Old Town, Star in the East. 60. last Monday.
Orland, Rising Sun. 71. 1st Tuesday.
Orono, Mechanics'. 66. 1st Wednesday.

Patten, Katahdin. 98. 3d Thursday.
Pembroke, Crescent. 78. 1st Wednesday.
Penobscot, Rising Star. 177. 1st Wednesday.
Phillips, Blue Mountain. 67. Wed. week of O.
Pittsfield, Meridian. 125. 4th Tuesday.
Portland, Ancient Land-Mark. 17. 1st Wed.
Portland, Atlantic. 81. 3d Wednesday.
Portland, Corner Stone. 216. 2nd Fr. ex. Ju.-Au.
Portland, Deering. 183. 2nd Monday.
Portland, Portland. 1. 2nd Wednesday.
Presque Isle, Trinity. 130. 1st Tuesday.
Princeton, Lewy's Island. 138. 1st Wednesday.

Rangeley, Kemankeag. 213. 1st Wednesday.
Readfield, Lafayette. 48. 1st Thursday.
Richmond, Richmond. 63. Mon. on or before O.
Rockland, Aurora. 50. 1st Wednesday.
Rockland, Rockland. 79. 1st Tuesday.
Rockport, St. Paul's. 82. Monday on or bef. O.
Rumford, Blazing Star. 30. Wed. on or bef. O.

Sabattus, Webster. 164. Thur. on or before O.
Saco, Saco. 9. 1st Wednesday.
Sanford, Preble. 143. 1st Wednesday.
Sangerville, Abner Wade. 207. 1st Thursday.
Searsmont, Quantabacook. 129. 1st Saturday.
Searsport, Mariners'. 68. 1st Tuesday.
Sedgwick, Eggemoggin. 128. 2nd Monday.
Sherman Mills, Molunkus. 165. Tu. on or bef. O.
Sidney, Rural. 53. Saturday on or before O.
Skowhegan, Somerset. 34. 2nd Monday.

Stonington, Reliance. 195. 1st Saturday.
Stockton Springs, Pownall. 119. 1st Wednesday.
Springvale, Springvale. 190. 2nd Tuesday.
Standish, Standish. 70. Thur. on or before O.
Strong, Davis. 191. Friday of week of O.
S. on, Keystone. 80. 3rd Wednesday.
South Berwick, St. John's. 51. 3d Monday.
South Bristol, Anchor. 158. 1st Wednesday.
South Paris, Paris. 94. Tuesday on or before O.
South Portland, Hiram. 180. 2nd Tuesday.
South Thomaston, Knox. 189. 2nd Monday.
Southwest Harbor, Tremont. 77. 1st Thursday.
Springfield, Forest. 148. Sat. on or bef. O.

Tenant's Harbor, Eureka. 84. 1st Thursday.
Thomaston, Orient. 15. 1st Tuesday.
Thornike, Unity. 58. Thursday on or bef. O.
Turner, Nezinscot. 101. 1st Tuesday.

Union, Union. 31. 1st Thursday.
Unity, Star in the West. 85. Tue. on or bef. O.

Vassalboro, Neguemkeag. 166. Thu. on or bef. O.
Vinalhaven, Moses Webster. 145. 2nd Tuesday.

Waldoboro, King Solomon's. 61. Fri. on or b. O.
Warren, St. George. 16. Mon. on or before O.
Washburn, Washburn. 193. Wed. on or bef. O.
Washington, Mount Olivet. 203. last Thursday.
Waterford, Mount T'rem. 132. Tue. on or bef. O.
Waterville, Waterville. 33. 2nd Monday.
Wayne, Asylum. 133. Tuesday before O.
Weeks Mills, Dirigo. 104. Monday on or bef. O.
Weid, Mystic Tie. 154. 3d Wednesday.
Wells Depot, Ocean. 142. Wed. on or bef. O.
Westbrook, Temple. 86. 2nd Wednesday.
West Buxton, Buxton. 115. Mon. on or bef. O.
West Newfield, Day Spring. 107. 2nd Monday.
West Paris, Granite. 182. Mon. on or bef. O.
West Sullivan, David A. Hooper. 201. 1st Sat.
Wilton, Wilton. 156. Wednesday week of O.
Winter Harbor, Winter Harbor. 192. 1st Wed.
Winterport, Howard. 69. 4th Friday.
Winthrop, Temple. 25. 2nd Monday.
Wiscasset, Lincoln. 3. Thursday on or bef. O.

Yarmouth, Casco. 36. 1st Tuesday.
York Village, St. Aspinquid. 198. 1st Tuesday.

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